

ZION'S



HERALD.

VOLUME II.

NUMBER 26.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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AMERICAN BIBLE SOCIETY.

The following is an extract from a very able speech of the Hon. De Witt Clinton at the recent anniversary of the American Bible Society.

I believe that it is now generally understood, that human reason cannot in itself furnish certain demonstrations of a future state. The aspirations of the soul after immortality—the general impressions of mankind—the constitution of the human mind—and the benign attributes of the Deity, render it highly probable, that our existence is not bounded by the narrow limits of this world. But it is well known, that every link in this concatenation of reasoning, every circumstance in this enumeration of considerations, has been assailed with no inconsiderable force. And it must be admitted that the highest efforts of the human mind have been unable to afford suitable and distinct views of our mode of existence in a future state. Even the end of our creation has been the subject of doubt and debate; and the powers of philosophy, the fictions of mythology, and the subtleties of metaphysics, have been unsuccessfully employed in dispelling the clouds and darkness that rested for ages over the destinies of mankind. Some have supposed, that this world was created to punish man for the sins committed in a pre-existent state. Others have imagined, that it sprang from a fortuitous concourse of atoms, or an infinite series of causes, and that man is the creature of chance, has no fixed destination, and will experience the fate of other organic matter. Some have considered him as created to afford amusement to superior beings, and to be "the standing jest of heaven;" while others have contended that his existence is essential to complete the series of created substances, and to supply a necessary link in the chain of being.

If the end and aim of our being in this world have appeared so obscure to the benighted vision of human reason, what may we not expect from its views of a future state? The most sublime flights of poetry and the most profound elaborations of philosophy, have altogether failed in furnishing luminous, distinct, and cheering prospects of immortality. The most alluring views of heaven were entirely derived from the earth; and the final allotment of the virtuous was only a transit from this world to a material paradise.

Some safer world in depth of woods embraced,
Some happier island in the wat'ry waste.

In the bowers of bliss; in the gardens of delight; in the fields of Elysium; in the seats of the illustrious and beatified dead, there was always a retrospective longing, lingering look, at the superior fascinations of this world. The great epic bard of Rome, after he had exhausted the powers of his creative mind, in describing the delights of the Elysian Fields, asserts the return of the souls of the departed to this world, in order to reanimate other bodies. And the father of heroic poetry, "whose magic muse soared to the topmost heaven of grandeur," describes his heroes as dissatisfied with their portion in the regions of blessedness. When Ulysses

congratulates Achilles on his supremacy over the mighty dead, the latter indignantly exclaims, that he would rather be a servile hind, and eat the bread of poverty on earth, than exercise imperial authority over all the Shades.

Whole nations were ignorant of a future state; and others had but feeble glimmerings of light on this subject. The ancient philosophers were divided in their views. Many of them utterly discredited, and some openly ridiculed an hereafter. The consequences of this state of things were in every respect most deplorable: they were felt in every vein and artery of social combination, and in every aspect and conformation of conduct and character. The ancients, who disbelieved in a future state, were utterly unable to account for the moral phenomena of this world. When they considered the events and vicissitudes of life—when they beheld the accumulation of laurels on the brow of the tyrant, the oppressor rolling in affluence, and the murderer defying punishment—When they perceived the wise and the virtuous shrouded in obscurity and overwhelmed with calamity: When they saw Cato driven to suicide, Socrates to hemlock, and Aristides in exile; and heard the dying Brutus exclaim, that virtue was an empty name—in what a dreadful position did they stand? A knowledge of a future world would have elucidated all incongruities, solved all doubts, dispelled all darkness. They sometimes, indeed endeavored to vindicate the ways of God to man, by alleging that in this sublunary state virtue was its own reward; that vice was attended by an appropriate punishment, and that a man's enormities were at least visited on his posterity; and when forced from the full extent of their positions by the testimony of daily experience, they took refuge in atheism, or inculcated that the Deity had no agency in the concerns of this world, or adopted the system of polytheism, and believed in Gods partial, changeable, passionate, unjust, whose attributes were rage, revenge, or lust.

In this state of moral darkness, Jesus Christ appeared, pointing out the way to heaven, and shedding light over the world. What was before uncertain, he rendered certain: for, to adopt the words of the great apostle, "he hath abolished death, and hath brought life and immortality to light through the Gospel." And herein consists a characteristic feature, and a peculiar excellence of the Christian dispensation. It lifted the veil which concealed futurity from view, and that separated time from eternity; and it afforded clear demonstrations of the life to come. All doubts on this subject have vanished, for a belief in the Christian religion is utterly incompatible with a disbelief of a future state. Christianity not only ascertains its existence, but points out our destinies in it. Instead of the sensual enjoyments of a Mahomedan Paradise—instead of the Elysian Fields of Pagan superstition, or the transmigrations of the Metempsychosis, "our minds are lifted up from the dungeon of the body to the enjoyment of the divine essence of the Almighty,"

and we are endowed with

Perfections absolute, graces divine
And amplitude of mind to greatest deeds.

Christianity may be contemplated in two important aspects. First, in reference to its influence on this world—and secondly, in reference to our destiny in the world to come. And whatever may be intimated to the contrary by the sneers of infidelity, or the cavils of scepticism, it may be asserted boldly, and can be demonstrated conclusively, that to its celestial influence we are indebted for the blessings of civilization, the elevation of the female character; the enjoyment of domestic happiness—the successful cultivation of knowledge—the establishment of free government and the dominion of good order and peace, wherever they prevail in the great communities of mankind.

Had I the time and the talent I would proceed with pleasure to establish these positions, but restricted as I am in both respects, I can only glance at some of the leading topics.

We are governed by our hopes and our fears—by the desire of happiness and the dread of misery. The laws which regulate our conduct, are the laws of men and the laws of God.—To which may be added, as exercising a strong influence, and, in many instances, a controlling power over our actions, an anxious desire to acquire the good will, and to avoid the contempt of our fellow creatures, by a conformity to the general sense of right and wrong. This is denominated by Mr. Locke, the law of opinion. The sanctions of laws in order to be complete, ought to comprise rewards, as well as punishments. The inefficacy of human laws for their intended objects, is palpable from the daily operations of society, and the accumulated experience of ages. Secret crimes are of course unpunished; and how many of the guilty escape from the want of testimony—from casualties—and from the imperfect or perverse dispensation of justice and mercy, and there are many aberrations from virtue which do not come within the cognizance or the policy of human legislation. Violations of what are termed the duties of imperfect obligation, answer to this description. Infidelity in friendship—The want of charity—an infraction of hospitality—are not punished by the tribunals of men. And deeds of the most dangerous character which strike at the very foundation of private happiness and public prosperity, are sometimes considered not criminal. Lying and adultery, for instance, escape with impunity. The complex machinery of government, the arduous administration of justice, and the embarrassments and difficulties which surround the operations of legislation, frequently produce crimes peculiar to the social combinations of man, and generate evils unknown in a state of nature. But in addition to these considerations, it may be remarked, that the innocent are frequently punished instead of the guilty, and that human laws are entirely destitute of the sanction of rewards. To confer honour for obedience, would be as ridiculous as unavailing. The honour of many would resolve itself into the honour of none. To dispense pecuniary

rewards, would be nugatory or impracticable. In an unqualified extent, no government would be able to supply the funds; and even in a restricted form its operation would, to receive money, with one hand as a premium, and to pay it back with the other in the shape of a tax.

The efficacy of the law of opinion is also limited, and has all the imperfections attached to humanity. It cannot reach those who are hardened in infamy, and plunged in iniquity; and its sanctions do not extend beyond the limits of this world. Hypocrisy braves its denunciations; exalted rank and great opulence, feel, in some degree, superior to its terrors, and the stoic in his apathy, the anchorite in his seclusion, and the misanthrope in his hatred, look with ineffable contempt on the men and things of this world. And to this it may be added, that the law of opinion does not always present an immutable standard of virtue, and unerring criterion of excellence; but sometimes connives at departures from the rules of morality.

The sanctions of the divine law supply all these deficiencies, cover the whole area of human actions, reach every case, punish every sin, and recompense every virtue. Its rewards and its punishments, are graduated with perfect justice; and its appeals to the hopes and fears of man, are of the most potent character, and transcendent influence.

The codes of men, and the laws of opinion, derive a great portion of their weight from the influence of a future world. Justice cannot be administered without the sanctity of truth, and the great security against perjury is the amenability of another state. The sanctions of religion compose the foundations of good government; and the ethics, doctrines and examples, furnished by Christianity, exhibit the best models for the laws of opinion.

The imperfect views which the Pagan religion afforded of futurity, had, notwithstanding, considerable influence on the interests of mankind. Herodotus represents the people called the immortal Getæ, on account of their belief in a future state, as the bravest and most upright of the Thracian nations. And Juvenal ascribes the horrible depravity of the age, to the reigning infidelity, which had exploded from the public creed, the Stygian Lake, and other terrors of the ancient mythology.

The Christian religion, armed with power, endowed with light, fortified by truth, and revealed by God—foretold in the prophecies, attested by miracles sealed with the blood of the saints, and sublimed by the morality of Heaven, is thus presented to man, exhibiting him in a state of probation, and enforcing his good conduct in this transitory state, in order to secure his felicity in the regions of eternal bliss. It places what Archimedes wanted, the lever of power on another and better world, and controls all the operations of man in unison with the prescriptions of divine love.

Feeble and imperfect as this view is,

it notwithstanding presents powerful inducements to encourage your animated perseverance and redoubled exertions in the cause of philanthropy and religion. Institutions like this, unite in the bonds of friendship and charity, all their cultivators, without regard to kindred, sect, tongue, or nation. In this place, an altar is erected to concord—peace is declared among the most discordant sects—and the parti-coloured coat of Joseph is exchanged for the seamless garment of Christ; and in such a holy cause, be assured, that the visitations of divine approbation will attend your proceedings—that opposition will prove like the struggles of a river with the ocean—and that although mountains of sophistry may be piled on mountains of invective, like Ossa on Pelion, yet that all such attempts will terminate like the fabled wars of the Titans, and can never prevail against truth and Heaven.

HERALD.

BOSTON, THURSDAY, JULY 3.

This number completes the first half volume of this paper; we tender our grateful acknowledgments for the patronage we have received and the interest which the Preachers and others, have taken in our behalf.—We hope by perseverance and assiduity to merit a continuance and increase of favors. The number of subscribers has been gradually increasing, but is not yet sufficient to indemnify us for the expense incurred in the undertaking. When, however, it is taken into consideration, that after one thousand subscribers are obtained, which will be about the number necessary to defray the expense, one dollar on every additional subscriber, will be paid to the treasurer of the Methodist fund, for the support of the Gospel; and that, at the end of the volume, we have it in contemplation to enlarge the paper, which will be much superior in quality and in the execution of the work, at the same price it now is; we cannot but indulge the hope, that an enlightened and Christian public will afford us a liberal support. As every one, by subscribing, will accomplish two very important objects at once, that of circulating, generally, information, hitherto much limited, with regard to a highly respectable denomination of Christians, and likewise to the spread of the gospel, in its simplicity and purity.

In the commencement of a new paper, especially a religious one, and one devoted to a particular denomination, much embarrassment and perplexity necessarily occurs.—The duties of the editor are highly responsible and arduous; to expect to give entire satisfaction to every reader, would be folly in the extreme; constituted as human nature is, he will not escape censure in the execution of his office. In conducting this paper the whole time has been engaged, and much care and attention employed in the selections and the examination of original communications; if we have not satisfied all our readers, we have the consciousness of *meaning well*, and of attempting to promote the greatest cause in the world, the cause of true religion, unfeigned piety, and the moral instruction of our fellow beings.

We regret that our Methodist brethren have not, more generally, availed themselves of the opportunity of affording original communications for the Herald. A few comparatively, have been received, but we are happy to state, that they have been perused with much interest by all classes of readers, a sufficient encouragement, we should think, for perseverance. It is, apparently, an opinion with many, that it is part of the duty of an Editor to supply matter for the paper by his own pen. This is erroneous; provided one could be found, who could weekly supply a paper, in this way, which we very much doubt, there would of necessity be a *dryness* and a want of variety in the pieces.—The editor is to judge of communications, to make selections, to correct errors, and, occasionally, to insert such remarks as may tend to promote the objects of the publication. Those who require a variety, and withhold the necessary materials, are as unreasonable as the Egyptians of old, who demanded the tale of bricks while they refused the straw.

We have always solicited and take great pleasure in publishing the favours of correspondents, and those who entrust them to our inspection may rely upon our fidelity and friendship.

Methodism is but little understood by the

public, in general; the economy needs only to be known to be admired. It was expected, when a paper of this description was commenced, that the Preachers would exert themselves in writing for its columns and aid in diffusing information relative to the doctrines and discipline of their Church, and other subjects connected with it. The connexion embraces many excellent men—men of piety, integrity and ability, from whom we anticipate much to enrich our columns; that this paper, expressly devoted to their cause, may hold a distinguished place among the religious periodical publications of the day, and be for the mutual advantage of readers and publishers.

We should be greatly obligated to our patrons for any hints, or suggestions, with regard to the matter, or manner of conducting the paper; we are at all times ready to comply with reasonable requests; as it is our wish to render it as acceptable as possible. We know, however, that it is impossible to satisfy every sanguine calculation, or to gratify every extravagant desire. Some will find the paper too dull; others too light; some will read it for news, others will seek for literature. Some will require that it should be exclusively religious; others miscellaneous. It will undoubtedly be abandoned by some, while others will be attracted to its columns. Amidst all these embarrassments, the testimony of an approving conscience will be our greatest reward.

FOR ZEN'S HERALD.

The Grace of God manifested in the experience, Life and Death of Hannah Kendall, who was Born in Medford, Mass. A. D. 1768, and died in Windsor, West Parish, Vermont, Nov. 3, 1822, in the 54th year of her age.

Nothing very remarkable occurred in the life of this person until she had reached the age of eleven years; at which time she was awakened by the death of her twin brothers, aged 13 months.

These serious impressions, however, were soon eradicated from her tender mind; and followed by the foibles of Childhood and Vanities of Youth. Nor was it until she had reached the age of nineteen, that she was again apprised of her danger. The circumstance which at this time awakened her was the dying advice of Mrs. Hubbard, who resided in the same house.

She was now brought to see the uncertainty of life, and to feel in some measure the importance of being prepared for death. So great was her light at this time she plainly saw that a life of sin and vanity would unfit her for the kingdom of God.

But her heart was too hard to repent of sin; her will too stubborn to yield to God; her affections too much placed on the world to give it up. She grieved God's Holy Spirit by refusing obedience to its divine dictates; in putting off repentance to a more convenient season.

After she had in this manner stifled her convictions, her justly offended God withdrew his Spirit for a season, leaving her to follow the disgusting vanities of the world of which she now became passionately fond. Resolving however, when settled in life that she would seek the Lord.

At the age of twenty, she married and was again called upon by her long suffering God to seek his face and favor. But being surrounded by her ungodly acquaintance and gay companions. She could not think of distinguishing herself from these to seek Salvation.

But notwithstanding she now said to the Saviour "Go thy way for this time." She had the presumption to add "when I have a convenient season I will call for thee;" for being about to move into the country, she put off any further concern for her soul until she should settle in the wilderness. O how hard and deceitful the human heart! How long suffering and compassionate the God of Heaven!

At the age of twenty two the subject of this memoir removed to Vermont and settled in the town of Windsor. Notwithstanding Providence had now placed her in that condition in which she had covenanted to seek the Lord; yet she again violated her vow, and was more listless and insensible than ever. The cares of life and the deceitfulness of riches as much engrossed her attention and deceived her heart, at this time, as the pleasures of life and the honours of the world had formerly done.

In the midst of this moral darkness and stupidity of soul, an account of the Vision of Polly Dyre fell into her hands: who was told "she must return to Earth, to warn the wicked." This struck her with great solemn-

ity and she regarded it as a voice from the dead, warning her to repent. And that if she refused to hear this voice her damnation would be inevitable. A great change immediately took place in her views and feelings. Her soul was stung with remorse for former sins; covered with shame for present pollution and trembling with fear of future perdition; she was ready to exclaim "What must I do to be saved." She now began to read the word of God, and attend to secret prayer as the most probable means of obtaining relief to her burdened Conscience. But having formerly been taught that a *part* of the human family were made on purpose for damnation, she concluded herself a reprobate and sunk into deep despair. She forsook the means of grace, and cursed God in her heart for having made her, as she supposed, on purpose for perdition. The agonies of soul she now felt were indescribable: to use her own expression "She would have gladly crawled to the ends of the earth upon her hands and her knees, if she thereby could have purchased the least gleam of hope." But alas! she thought the die was cast and her damnation sealed!! O how appalling the thought of eternal damnation; to believe ourselves doomed to everlasting burnings! But that God, who delighteth not in the death of the sinner, was now pleased to shew her, that she might be saved. This he did by applying the following promise to save her sinking soul. viz. "Come unto me all ye that labor and are heavy laden and I will give you rest."

Not knowing that these words were found in the sacred Scriptures, she took up the Bible, and directed no doubt by the hand of God, opened upon the very passage. How did her heart leap for joy when she found these were the words of the blessed Saviour. Her hope again revived and with it a determination to seek the Lord.

The means of grace were again resorted to and the lively oracles of divine truth became her study; while she attempted to make a practical use of what was there taught. But she did not yet discover the deep depravity of the human heart and the absolute necessity of regeneration, in order to evangelical obedience.

But discovered on aiming at obedience to the divine law "The things she would do she did not; but the things she would not do she did." This caused her to exclaim from a feeling sense of her situation, "O wretched man that I am who shall deliver me from the body of this death." She plainly discovered the justice of God in her condemnation; the utter impossibility of keeping his holy law without Regeneration; and the palpable absurdity of washing away contracted guilt, but by the all atoning blood of Christ. She now waited with anxious expectation for the application of this Blood to cleanse her polluted soul: Nor did she wait in vain. For that Redeemer, who hears the sighs of the prisoner, binds up the broken hearted and proclaims liberty to the captive, heard her prayers and flew to her relief.

In the month of July, 1794, she awoke in the morning filled with a delightful sense of the goodness of God. She now saw with an eye of faith the Saviour looking with complacency upon her; while the following words were applied to comfort and cheer her heart, "Bless the Lord O my soul and all that is within me bless his holy name." With a heart overflowing with gratitude to God, she arose & improved the first dawn of day in reading his blessed word. She opened to the 103 Psa. where she found the very words which had just afforded her so much consolation. She read and with what rapture she was filled when she fixed her eyes on verse 3d "Who forgiveth all thine iniquities; who healeth all thy diseases." She had the most satisfactory evidence that this Scripture was now verified in her own experience. She saw, she felt her peace was made with God and in his name did she rejoice with joy unspeakable and full of glory.

The feathered Songsters had now begun to warble notes of praise to the God of nature, and seemed to invite her to join in their melody. She went to walk in the fields. She discovered the glory of God in the works of his hands, and while she saw Him in all, she praised Him for all; but more especially did she magnify the riches of his grace for the gift of his dear Son, by whose death she was pardoned, by whose grace she was cleansed, and with whose presence she was now delighted. Her happiness now became too great to be concealed, and her soul too benevolent not to indulge a wish to impart the same to others.—She therefore returned to the house and gave her husband a pressing invitation to join her in the pleasing theme of praising God. But,

alas, it was like "piping unto those that would not dance," for he seemed neither to understand her language nor relish her employment. Meeting with this cool reception from her companion, disappointed, but it did not discourage her. She felt incumbent upon her to come out from the world and confess Christ before men. This she did by formally uniting herself with the people of God, and by going forward to the ordinances of the Gospel.

The members of the Church to which she united herself were Calvinistic Baptists, of whose peculiar tenets she had, at this time but a very superficial knowledge. Having thus discharged what she conceived to be her duty she abode in peace and joy. Nor was it until two revolving years had rolled away that she knew the sorrow arising from the hidings of the Saviour's face. He then withdrew in a great measure his peaceful presence as a punishment for the neglect of duty. Sensible that she had in a great degree lost communion with her God; and not being fully satisfied of the cause of her trials; she went to her brethren for advice and comfort. But instead of describing the evil and recommending a suitable remedy, they informed her "darkness and doubts were the common lot of all Christians who live on Earth and that to expect to be delivered from these, while we dwell below was the highest degree of presumption. Yet if we had once experienced the forgiveness of sin, we were sure of heaven, notwithstanding all our doubts and darkness." Thus taught she settled down upon her lees, concluding she must reconcile herself to darkness and doubt while she lived. How unlike the Apostle's exhortations to Christians, "Let us cleanse ourselves from all filthiness, of the flesh and spirit perfecting holiness, in the fear of God." But the Father of lights devised means to break this fatal snare and deliver her from presumption, as he had formerly from despair.

In the year 1800 she was favored with an opportunity, for the first time, of hearing a Methodist Preacher. She learned from him, 1st. The possibility to live free from condemnation. 2nd. The danger of backsliding from God, so as to perish everlastingly. Although she heard with no small degree of prejudice: yet this doctrine too nearly accorded with her experience to be rejected without examination. And on carefully comparing it with the lively oracles of divine truth, she was fully persuaded it was scriptural. She now began to discover the necessity of laying aside every weight and the sin that did most easily beset her and running with patience the race which was set before her.

After exercising sincere repentance for former backslidings, and forming firm resolutions for future amendment, the Lord was intreated in her behalf and again lifted upon her soul the light of his reconciled countenance. Mean time she left the communion of the Baptists and joined the Methodists.—For more than 20 years she was a regular member of our Church, abiding in peace and abounding in love.

Sister Kendall was a constant attendant on the means of grace. And was no less noted for love of christian company and conversation. But she was not only a christian in the sanctuary and in the circle of her religious friends, but also before her household; for which she frequently expressed the greatest solicitude that they might be brought to the knowledge of the truth. A short time before her death she had an evidence that the Lord was about to revive his work in the vicinity where she lived. The work commenced about the time of her sickness, which was in Dec. 1822. Altho' the disease with which she was afflicted, prevented her from witnessing its effects, personally, yet she greatly rejoiced in it, she let no opportunity go unimproved of recommending religion to her relatives and acquaintances. During the first part of her illness her evidence was not so clear as she desired, but soon her doubts were removed, her fears fled and her soul rejoiced in God. She conversed on death with the greatest composure and waited her final change with pleasing anticipation. Her disorder was a consumption with which she languished until the autumn of 1822, when death kindly put a period to her sufferings and released her happy spirit from its cumbersome clay to join, we trust, the disembodied saints in Heaven. Where there is no more pain, sickness, sorrow or dying. In the death of sister Kendall, her husband has lost an affectionate and dutiful wife, her children a tender, and indulgent parent, and the Church a pious and useful member.

But I am happy in being able to add, her death appears to have been made a blessing to her dear afflicted family. For since that period her husband has been roused to seek

the Lord; her youngest daughter and turned prayers of a devoted her relatives, a reward.

Thus lived, a man: May we followed Christ righteous, die reward; which sake.—AMEN.

Windsor, June

FOREIGN

LATE

The brig Can at this port yesterday from St. Ander chored at St. A. 5th June.—Capt. lif of Merchant events from the of his departure low:—

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"Long live Fer May 3d.—T entered St. And bins, on their n

May 5th.—T dero, leaving t keep out the c at night one of ligence that a troops were wi Longa and all ed in boats and opposite shore, of arms behind

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May 24.— ed to the h sed the h calioned b al troops v ro.

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the Lord; her son and his wife have sought and found the pearl of great price. Her youngest daughter has seen the error of her ways and turned to the Lord. Thus the prayers of a devoted Child of God, are answered in the awakening and conversion of her relatives, after she is gone to reap her reward.

Thus lived, and thus died this happy woman: May we follow her example as she followed Christ. May we live the life of the righteous, die their death and receive their reward; which may God grant for Christ's sake.—AMEN.

JOSIAH A. SCARRITT.

Windsor, June 1, 1823.

News :

FOREIGN AND DOMESTIC.

LATEST FROM SPAIN.

The brig Canton, Capt. Tunison, arrived at this port yesterday afternoon, in 33 days from St. Andro, Spain. The Canton anchored at St. A. 27th April, and left again 5th June.—Capt. T. has favored Mr. Topliff of Merchant's Hall, with a journal of events from the day of his arrival to that of his departure, extracts, from which follow:—

April 27th.—General Longa entered St. Andro, at the head of 300 militia, in opposition to the Constitutionalist; immediately pulled down the stone on which was inscribed "Long live the Constitution," and erected another, on which was inscribed "Long live Ferdinand the 7th."

May 3d.—This day 3000 French troops entered St. Andro, commanded by Gen. Dabina, on their march to Madrid.

May 5th.—To day the French left St. Andro, leaving the Spanish Gen. Longa to keep out the constitutionalist. At 10 o'clock at night one of Longa's spies brought intelligence that a party of the Constitutional troops were within 6 leagues of St. Andro. Longa and all his men immediately embarked in boats and crossed the harbour to the opposite shore, leaving upwards of 100 stand of arms behind them.

May 8th.—Gen. Longa entered the town again with his men, who were supported by 1500 French troops in their rear.

May 10th.—The French troops entered the town to the number of 15,000, and at 6 P. M. left again, and marched for St. Antonio, to attack that place, in co-operation with a French squadron which was blockading the place. St. Antonio is about 6 leas. E. of St. Andro, and a very strongly fortified place, the garrison containing 3000 Constitutional troops commanded by good officers, all of whom have sworn never to surrender.

May 13th.—The squadron blockading St. Sebastian and St. Andro, consists of 2 ships of the line, 1 frigate, 1 corvette, and 3 brigs of war. On the 15th, one of the brigs came into St. Andro harbor, and on this day (18th) she left again, and soon afterwards lost both masts by the deck in a gust of wind. She was towed off by the boats belonging to the squadron, three of which were near at the time.

REPORTED BATTLE.

May 20.—By this day's post, the defeat of the French is confirmed. The battle was fought within a few leagues of Catalonia.—The two armies consisted of 20,000 men each. The loss of the French is stated to have been 5000 men; that of the Constitutional army 3500.

May 22.—This day the men under Gen. Longa were all taken prisoners, by a party from the garrison of St. Antonio, which also captured a French detachment of 200 men with from 400 to 500 mules laden with stores and ammunition of various kinds, and 10,000 dollars in money, all intended for the French army, which they supposed to be besieging that place.

May 24.—This day all persons opposed to the Constitution left St. Andro, crossed the harbor to the opposite shore, occasioned by a report that the Constitutional troops were within 2 leagues of St. Andro.

The Canton left the harbor at 4 P. M. and at 5 P. M. saw the French squadron to leeward. She was 32 days in St. Andro, during which time the place was left four times without a Governor, or any person to transact any kind of business at the Custom House.

In addition to the foregoing, we learn verbally from Capt. Tunison, that he saw a copy of the official account of the battle, mentioned under date of the 20th May, which represented the French to have been completely defeated. The Spanish forces were commanded by Gen. Mina. The greatest

enthusiasm prevailed at St. Andro, and in the neighborhood; and even the females volunteered their services to the Constitutional army, in defence of their country.

IRELAND.

The horrors of Ireland are thickening to an extent almost inconceivable. Perhaps there were never in the history of Ireland any scenes comparable to those which have been acted, for the last three or four months in Cork and Limerick. Even in the Rebellion of 1798, there were not, we are almost convinced, during its entire continuance, so many houses burnt; and though more property must have been destroyed throughout the whole kingdom, yet certainly no two counties have suffered as severely as Cork and Limerick are doing at this moment. If this horrible and appalling system continues for any length of time, it will be impossible to remain in the south of Ireland. Indeed we have learned from a gentleman very conversant in the condition of the South of Ireland, that emigration, which was principally confined to the north, has begun with great activity in Munster. From the neighbourhood of one town, Borrosakane, thirty Roman Catholic families have recently emigrated to America. Maryland, which is in some respects a Catholic State, and Philadelphia, is the destination, we believe, of these and other families.

FROM CADIZ.

Capt. Barnicoat, of brig Ironsides, arrived at Salem, in 40 days from Cadiz, sailed thence on the 14th ult. He brought no papers, but states that at the latest dates received at Cadiz, the French troops were on a quick march for Madrid, within 15 leagues of that city. Martial law was proclaimed at Cadiz on the 9th, and every thing in that city remained quiet. The King, Royal family, and officers of government, were at St. Lucar. An English brig had arrived at Cadiz bringing 40 French officers to join the Spaniards against their invaders.

It is perhaps a remarkable fact, that the wife of an industrious mechanic of this city who has been married but nine years, has brought him thirteen children at seven births viz. at the four first births, twins each time; at the two next births one each time, and at the last, which occurred about six weeks since three, making in the whole 13;—a thrifty pair, who deserve a bounty from the public.

By the foreign news, it will be seen that the belligerents of Europe, have had a battle of considerable magnitude. The accuracy of the report may, however, be questioned, as the accounts received previous to this, stated Mina's army to be much less in number, and much scattered. It is not probable that the French would dispatch 20,000 men after a few fugitives. The next arrival will put the matter at rest.

Four days later from France.

The packet ship Montano, Capt. Smith, arrived at N. York on Sunday evening last from Havre, having sailed thence on the 20th May. The following items of intelligence are contained under postscript heads in the New York papers of Monday morning.

From the Daily Advertiser.

By the Montano, we have advices from Paris as late as the 19th ult. by a gentleman who left there on that day.

The Spanish and French funds had both risen very considerably in Paris.

The Spanish General Mina had not entered France, as is stated in the English papers; but he is within a few leagues of the French territory with his forces, carrying on a guerilla warfare.

It was reported and believed in Paris that the French General Dunaudieu with his forces had been destroyed.

The troops of Quasada of the Army of the faith, which had committed many excesses, had been destroyed.

From the Mercantile Advertiser.

Advices from Paris are to the 10th ult. The accounts received there continued to be favourable to the Spanish cause, and it was thought the French would not succeed in their designs upon that country. The last advices stated that the division of Gen. Dunaudieu was in danger of being cut off by the troops of Mina. The troops of the faith continue to desert in great numbers. Quasada was entirely abandoned by his men, some of whom he shot.

We learn from a passenger, that no captures on the water had been heard of. The markets in France were dull.

PORTSMOUTH, (Eng.) May 10.

A letter from an officer of the British expedition, surveying the coast to the eastward of the Cape of Good Hope, dated 29th Dec. states that at the mouth of English River, in Delagoa Bay, they were attacked by 500 of the savage natives, whom they were obliged to fire upon to disperse. They had found the rivers and shores of Eastern Africa to abound with the Hippopotamus, a huge beast, who on one occasion bit out, at one bite, six planks of a cutter belonging to the expedition, and at another time sprung from the bank of the river, open mouthed at one of the boats, but fortunately did no injury. The crews of the vessels had suffered much loss by death.

The French have taken possession of the Isle of Madagascar, where they made an establishment about a year since, but many of the settlers have died of a fever.

Among the 5 or 6 persons drowned at the loss of the De Sallaberry, Quebec Steam Boat, one was supposed to be an American gentleman, a cabin passenger. The cargo on board was valued at \$12,000. The total loss of property in value of the boat, &c. was between 30 and \$35,000.

A Cherokee Missionary Boat has been robbed of between 2 and \$300 in money, clothing, supplies, &c.

A letter from Havana, June 8, says, "the fever increases."

It was healthy at Mobile June 5. New Orleans was healthy on the 7th ult. Efforts are making at the Havana to reform the bad police of that place.

It is reported that a French fleet has been seen off St. Kitts, standing to the west.

Apprentices' Libraries have been commenced at Liverpool, and some compliments were bestowed on such establishments in America.

MEXICO.

The demolition of the Court Prisons and Dungeons of the Inquisition have been determined on.

The Congress of Mexico have determined to send an agent to Europe to endeavor to obtain a recognition of the independence of the Mexican Nation.

PHILADELPHIA, June 26.

By a gentleman recently arrived from Havana, we have authentic information that the province of Gaitimala has separated itself from Mexico and erected a republic. Their representatives have entered a formal notice of their separation in the Mexican Congress and state that in consequence of the downfall of the usurper Iturbide, they will make common cause with the province of St. Salvador.

LANSINGBURGH, June 24.

THE MISSION FAMILY.

By a letter received on Saturday last in this village from the Missionaries who sailed last fall for the Sandwich Islands, we learn that the family were all well. They had experienced some boisterous weather, and severe storms; but under the care of a kind providence, they had been preserved, and were fast approaching that way-mark of nations, that region of wrecks, Cape Horn.—They were, when the letter was written (Fed. 2d,) in lat. 44 south.

In Orange County, N. Y. the house of a Mr. Waters was struck by lightning, the day before the rods were to have been put up.

Mr. Breervoort, charged with fighting a duel, and tried in N. Jersey, has been acquitted.

The Franklin Gazette states that JOHN McLEAN, Esq. of Ohio, is appointed Postmaster General—and GEORGE GRAHAM, Esq. Commissioner of the General Land Office.

At Baltimore, the Turpentine Distilleries of Mr. Gist and Steever, have with their contents, been destroyed by fire.

YELLOW FEVER.

Brig Emeline, at New York Quarantine from St. Jago de Cuba, lost her mate on her passage. Mr. Sylva, who assisted in unloading the brig, and Mrs. Britton, his niece, have died of the yellow fever; three of her crew are now down with the fever.

Store No. 8, Long wharf, was broken open on Saturday evening last, and goods to a considerable amount stolen therefrom.

Five women and one man, are on trial at Philadelphia, charged with conspiring to pass, and having passed, counterfeit bank notes.

AFFAIRS OF SPAIN.

The intelligence, (says the London Courier of the 17th May) which we yesterday communicated from Seville [concerning the removal of the Court and government to the Canaries] and which our readers will soon find confirmed by advices received through the ordinary channels of transmission, places the question of the Spanish war in a totally new light, while it seems to extinguish all chance of its being brought to a speedy conclusion, except upon the improbable supposition that France will march her army out of Spain, without accomplishing any of the objects for which she marched it in. Should the Cortes and the Government finally adopt the resolution of removing to the Canaries, taking with them the King and Royal Family, and empowering at the same time the different Generals who now command under them, to carry on the war in their name, when and how, will the contest end? Spain will become one vast field of battle, one common scene of pillage, havoc, and ruin. The leaders of each of the parties—Constitutional and Monarchical—would exercise authority within their several spheres, and levy what contributions they could for their support.

Assuming even the most favorable hypothesis, that of the complete triumph over all parties and all factions in the Peninsula, what satisfactory issue could be brought about as long as those who have sworn to have no peace with France, while France has a soldier in Spain, continue at the Canaries and keep the whole Royal Family their prisoners? Would a French fleet be fitted out to invade those islands and bring back Ferdinand in triumph? If not, and if negotiation could not procure his return, what final arrangement could be made, and what part would France play meanwhile? These, and many other questions, crowd upon us in anticipating the execution of that bold and decisive measure which the Cortes meditate.

The printing office of Mr. Jos. W. Ingraham, in Franklin Avenue, was entered on Thursday night last, and the counting room and desks broken open. The papers were scattered on the floor, but none of them appeared to be missing. In one of the desks was about \$40, in change, in four separate parcels, two of them tied up in papers part of which belonged to charitable societies. The whole of this was taken. An old hat was found on the floor, which has been left at the Constable's office, and may possibly lead to the detection of the depredators.

MARRIED.

On Monday evening, at the 2d Methodist Chapel, by the Rev. Mr. Hedding, Rev. Daniel Fillmore, of Lynn, to Miss Susan F. Cook, of this city.

In Newbury, (Vt.) Mr. Moses D. Hagleton, of Haverhill, (N. H.) to Miss Lydia L. Sweet, of this city.

In Hamden, Capt. Wm. Emery to Miss Lucy Covel—Mr. Wm. Murch, jr. to Miss Eliza Young.

In Salem, Mr. J. B. Goodhue to Miss Elizabeth Putnam.

DIED.

In Mobile, Mr. Wm. Forster, of Boston.

In Edgecomb, (Me.) Mr. Levi Shattuck, aged 81.

In Bath, Mr. John Hodgkins, jr. 41.

In Portland, Mr. A. Tilton, 28.

In Standish, Mr. Israel Thorn, jr. 52.

In Springfield, Mr. Calvin Gay, 38.

In Saco, Miss Abigail Scamman, 40.

In Bangor, Mrs. Prudence Lovell, 49.

NEW

CLOTHING STORE.

ANDREW BARR, TAILOR.

INFORMS his friends and the public, that he has opened his Clothing Warehouse, at No. 1, Spear's Building, opposite the United States Branch Bank, Congress-street.

A. B. intends to pay every attention in procuring fashions of the latest date.—Gentlemen who wish to purchase their own Cloths can have them made in the best manner.—All work committed to his charge, will be done with neatness, accuracy and despatch, at reduced prices.

On hand, CLOTHS, CASSIMERES, VESTINGS and ready made CLOTHING; all which he will dispose of on the most reasonable terms.

All orders from the country gratefully received, and the smallest favour thankfully acknowledged. June 12.

NOTICE.

The subscribers for the Methodist Magazine are informed that the No. for June has arrived, and those who have not received all the numbers previously due, are desired to send for them.

The subscribers for Benson's Commentary, are also informed, that the 11th number has arrived.

POETRY.

NEW FOUNTAIN,

Or, the Indian Chief Converted.

My songs of dire terror I'll now lay aside;
My bloody achievements, my vile savage pride
In our wild I've discover'd a Fountain of love,
Form'd by the great Spirit, the Savior above.
This Fountain of life rich salvation imparts,
Renews and enlightens our wild pagan hearts.
Then cease, ye tormentors! your madness restrain,
Or the son of Alnormak will loudly complain.
My brothers, companions in slavery of sin,
Come, fly to this Fount;—Let us wash and be clean;
We'll follow those friends, who to Jesus have fled.
And found their salvation,—found life from the dead.
Thou Savior, Great Spirit, to thee I'll apply;
Thy mercy extend to one wretched as I.
Too long I have wander'd; I'll wander no more;
But bow at thy Fountain, and healing implore.
My shame and confusion I'll humbly confess;
And rest all my hope on thy matchless free grace.
Let this greatest of sinners thy clemency prove;
And follow thee, drawn by the power of thy love.
Then, heal'd and most happy, an heir of thy grace,
I shall rise to behold thy most glorious face.
Now cease, ye tormentors; your terrors are vain,
For the son of Alnor lives in Him, who was slain.
I'll warn the proud world of their madness and strife,
And point them to Jesus for cleansing and life;
I'll urge the most vile to abandon their ways,
To the broken in heart I'll unfold thy rich grace.
Let penitent mortals now banish their fears;
Let mourners take comfort, and dry up their tears.
Ye sin burden'd sinners, here is pardon for you;
Come, wash, and be clean; bid your terrors adieu.
Here's healing, most ample, for body and soul;
The weak are restor'd here; the wounded made whole;
Our frames, though they slumber awhile in the dust,
Shall glorious be rais'd with the hosts of the just.

THE HEAVENLY STATE.

Rev. vii. 14-17.

How happy beyond all description are they
Whom angels have borne in glad triumphs away
From scenes of temptation, of sin & of strife,
To the blood-bought possessions of glory and life.
From great tribulation they severally came,
And wash'd are their robes in the blood of the Lamb;
In front of the throne, most belov'd in God's sight—
In his temple they praise him, by day and by night;
And He dwells amongst them, who sit on the throne.
There hunger and thirst shall no more be known,
Nor light of the Sun, nor vehement heat,
Through the ages of heaven, upon them shall beat.
For the Lamb, that resides in the midst of the throne,
Shall feed them, and lead them eternally on
To fountains of waters which ever shall rise,
And God himself wipes all the tears from their eyes.
This statement may well be depended upon,
By Jesus reveal'd to his servant St. John:
Believing, rejoicing, with heaven in view,
Then let us in vigor our journey pursue.

DEATH-BED OF THE PIOUS.

There is a smile of purer ray,
Than fancy's features wear;
A flame whose wavy pinions play,
With glow divinely fair.

There is a holy, vestal calm,
That breathes of bliss and heaven;
A solitude of lovelier charm,
Than dews the wing of oven.

There is a bright, a pleasing hour,
When all is love serene;
When angels whisper from their bower,
And joys untold are seen.

That smile on Faith's pale brow hath shone,
That calms his yielding breath;
That hour of hallowed peace is known
Around the bed of Death.

Miscellany.

An Indian Chief's account of a dreadful massacre, which happened many centuries ago, as their tradition reports.—Communicated in a letter by a gentleman of Cambria, Niagara county, N. Y. to his friend in Princeton, N. J.

I am sometimes almost disposed to credit a tradition given me by an old Indian chief of the Tonnewanta tribe, in answer to my inquiries. He affirmed that about twelve thousand moons before the white people came hither to rob them of their lands, a large number of families coming from off the great waters, asked the privilege of remaining a short time. Their request being generously granted, they landed, and remained until the wilderness was covered with their offspring. The news of the surprising increase of these visitors, spread sorrow and consternation around them. The hearts of the neighboring tribes melted like wax, and distant warriors quaked with fear. A council of war was assembled. The chief first in command from every tribe, commencing at the shores of the Atlantic, and extending to the ends of the earth, was summoned to appear at this mighty council. This council, assembled for a combination awful beyond description, overspread many miles of territory. The same barbarous desires glow in every bosom. All are unanimous in the dreadful resolution, to sweep this detested race from the face of nature. After etching upon their rods of time, the proposed number of moons, which were to pass before they were to re-assemble, they depart to kindle the same hellish flames in their respective tribes, and to prepare to execute their dreadful resolutions. While this tremendous storm is gathering, the heavens are clothed with scarlet, the sun clouded with smoke, and the omens seem to predict the speedy dissolution of nature. At the time appointed, an innumerable host of blood-thirsty warriors pour forth like legions of fiends, from the abodes of darkness, eager to satiate their thirst with human blood. And when the curtains of night had covered the world, and the defenceless victims of their rage were slumbering in their dwellings, the awful scenes of desolation commenced, which no language can express, no imagination conceive. The silence of mid night is broken by the yells of exulting savages, mingling with the shrieks of bleeding victims, and the wilderness is illumined by the blaze of their dwellings. Opening the streams of life, their weapons are bathed in the crimson current, and the valleys below are deluged with blood pouring down the mountains. Blazing with a fury which no reason could pacify, no entreaties assuage, they pursue the objects of their malice, ravaging every house, and assaulting every fortification. The remnant of this devoted people who for a long time had bravely defended themselves in their fortified stations, were at length compelled to abandon them, and retreat to the Muskingum, leaving their country behind, seeking with blood, and smoking in ruins. A large fortification is here erected, and mighty preparations made to resist the power of these enemies. But at length being diminished by a grievous famine and disease, they fall a prey to the merciless Indians. Thus, after a war continuing thirty six moons, unparalleled for its barbarity, not one man, one woman, nor one child, survived. But being driven within their fortification, which was immediately fired, they collected together in one general conflagration. "It is a fact, that a fortification more than two miles in length has been discovered on the western branch of the Muskingum, in the state of Ohio, about ninety miles from Marietta, the wall of which is not less than twenty feet high."

THE VILLAGE PREACHER.

"Father forgive them."

Go, proud infidel—search the ponderous tomes of heathen learning:—Explore the works of Confucius; examine the precepts of Seneca, and the writings of Socrates: Collect all the excellencies of the ancient and the modern moralists, and point to a sentence equal to this simple prayer of our Saviour reviled and insulted—suffering the grossest indignities—crowned with thorns, and led away to die! no annihilating curse breaks from his tortured breast.—Sweet and placid as the aspirations of a mother for her nursing, ascends the prayer of mercy on his enemies, "Father forgive them." O, it was worthy of its origin, and stamp

with the bright seal of truth that his mission was from Heaven!

Acquaintances have you quarrelled?—Friends have you differed? If he, who was pure and perfect, forgave his bitterest enemies, do you well to cherish your anger?

Brothers, to you the precept is imperative: you shall forgive—not seven times, but seventy times seven.

Husbands and wives, you have no right to expect perfection in each other. To err is the lot of humanity. Illness will sometimes render you petulant, and disappointment ruffle the smoothest temper.—Guard, I beseech you, with unrelenting vigilance, your passions; controlled, they are the genial heat that warms us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attentions, and conciliatory conduct. Cultivate with care the kind and gentle affections of the heart.—Plant not, but eradicate the thorns that grow in your partner's path: Above all, let no feeling of revenge ever find harbor in your breast: Let the sun never go down upon your anger. A kind word—an obliging action—if it be in a trifling concern, has a power superior to the harp of David in calming the billows of the soul.

Revenge is as incompatible with happiness as it is hostile to religion. Let him whose heart is black with malice and studious of revenge, walk through the fields while clad in verdure, and adorned with flowers; to his eye there is no beauty; the flowers to him exhale no fragrance. Dark as his soul, nature is robed in deepest sable. The smile of beauty lights not up his bosom with joy; but the furies of hell rage in his breast, and render him as miserable as he would wish the object of his hate.

But let him lay his hand upon his heart and say—"Revenge I cast thee from me—Father forgive me as I forgive my enemies" and nature assumes a new and delightful garniture. Then, indeed, are the meads verdant and the flowers fragrant—then is the music of the groves delightful to the ear, and the smile of virtuous beauty lovely to his soul.

The Spikenard of the Ancients.

Much difference in opinion has arisen among the learned, as to what this celebrated ointment was composed of. The late Sir Wm. Jones, and Mr. Lambert were of opinion that it was procured from the root of the Valeriana, Jaramansi, which is found growing only in India; while Mr. Phillips, in his late work on Vegetables, positively asserts that it was made from Lavender, which, he says, was called Nardus in Greek, from Nardus, a city of Syria, near the Euphrates—and that it was called Spica, spike, because, among all the verticillated plants, this alone bears a spike. Mr. Phillips says, "that it is a native of Languedoc, some parts of Spain, Hungary, and Austria; but the most odoriferous lavender grew anciently about the city of Ephrathia, and was so much esteemed at the time when our Saviour was upon earth, that it was sought after with the greatest avidity, and brought a revenue to that city equal to a mine of the most precious metal. Pliny, who flourished a little after this period, has described the plant under the name of nardus: he notices the blossoms as forming a spike, and mentions that the most costly and precious ointment was made from the aromatic leaves of the nardus, and that the spikes (blossoms) sold for one hundred denarii (31.2s.6d.) per pound." What especially confirms the opinion that lavender was the nardus of the ancients is, that Pliny, after having described the same ointment mentioned by the Evangelists, which he directs to be kept in vessels of alabaster, observes, that the flowers or spikes of the plant being laid in wardrobes, give a most agreeable perfume to the garments." In speaking of the Valeriana of Nepal, Mr. Phillips says, "it seems highly improbable that this should be the spikenard of the ancients, as the scent of this root differs very widely from our ideas of agreeable perfumes; and we may presume that the opinions of the Romans at the commencement of the Christian era, with respect to odours, were similar to our own; as we find, besides the spikenard, they extracted their favourite odors from roses, myrtles, violets, marjorams, lilies, orris root and jonquils, &c. to which they often added sweet spices and aromatic gums."

Lon. Meth. Mag.

Of gaining the favour of God.

Vain and absurd is every scheme in life, that is not subservient to, and does not terminate in that great end of our being, the attainment of excellence and of the favor of God. Whenever this becomes sincerely our object, then will pride and vanity, envy, am-

bition, covetousness, and every evil lose their power over us, and we shall, in the language of scripture, "Walk humbly with our God." We shall then cease to repine under our natural or accidental disadvantages, and feel dissatisfied only with our moral defects; we shall love and respect all our fellow-creatures as the children of the same dear parent, and particularly those who seek to do his will; we shall wish to cultivate good will, and to promote innocent enjoyment wherever we are; we shall strive to please, not from vanity, but from benevolence. Instead of contemplating our own fancied perfections, or even real superiority, with self complacency, religion will teach us to look into ourselves and fear. Mrs. Chapone.

Extract from a letter from the Rev. Mr. Summerfield to the Editors of the Commercial Advertiser.

"I am now safely arrived in England, and have for the last ten days been feeding my fainting appetite on those intellectual dainties which the present season never fails to provide for all who prefer the prosperity of Zion, to their chief joy. Immediately after the anniversary of the Protestant Bible Society at Paris, I hastened my departure, and arrived here just in time to skim the cream of some of the sweetest dishes that earth can possibly afford. The anniversaries began three days after I reached London; and I have really fatigued myself in plodding through them, though they are but just entered upon. I obtained a printed list of the principal ones, and find that from the 29th of April to the 7th of June, there are no less than fifty three! You will be perhaps as much surprised as I was at this number, and wonder that names can be attached to so many associations formed by the Christian commonwealth for the benefit of man;—many of them I never heard of before—some were familiar to me; however, they include every thing which the ingenuity of man could invent for the melioration of the moral condition of his fellow man—for, indeed, ingenuity has been connected with mercy, in this astonishing display of philanthropy.

"Amid the vast variety, you may be sure that those anniversaries immediately connected with our own institutions, claimed a first rank in my attentions. Yesterday was held our General Missionary Meeting in City Road Chapel—what a scene! Although the chair was not taken till 11, the people began to collect at 7 and 8 o'clock, each anxious to secure a place, willing patiently to endure the fatigue of the livelong day till 5 in the afternoon. None were admitted but on tickets, and no tickets were issued but to subscribers of one guinea per annum; of this class, there were no less than five thousand five hundred, although the Chapel would not contain more than half the number."

Divine Influence Necessary

The most accurate description of the sun can neither afford us its light nor warmth, so the most exact definition of divine grace cannot convey its power to the mind, till "God, who commanded light to shine out of darkness," shines within us. Without the agency of the Holy Spirit to enlighten the eyes of our understanding, we shall be in darkness like blind Bartimeus, though surrounded by the meridian beams of the Gospel of Christ.

Show that you love your religion by making its precepts the rule of your conduct; but leave to others to wrangle, and dispute, and fight for opinions.

Two feet walking on the water was an Egyptian hieroglyphic of an impossibility.—Jesus walking on the sea was a proof of divine power.

"A covetous man makes a halfpenny a farthing, and a liberal man makes sixpence of it."—Spanish Proverb

Nine tenths of the happiness of mankind depends on their being contented in the situation for which the God of nature has designed them. He who employs his head, is not so happy as he who employs his hands without mental anxiety. The thought of this ought to check improper ambition.

To-morrow.

And what is to-morrow? A time that always is to come and never comes—it is that part of eternity which lies beyond eternity—it is a name, a phantom, a misnomer. Does it deceive us—why?—because we depend upon it—and forget that whatever we do we must do to-day. Remember it—all your labor in this world must be done to-day—there is no to-morrow.